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THE
MAGISTRATE and the CHRISTIAN,
OR THE
Virtues of Public and Private Life:
Exemplified in the
CHARACTER
OF
Sir *Thomas Abney*, Kn^t.
AND
ALDERMAN OF LONDON,
Who DIED 6. Feb. 172¹₂.
Introduced in a
FUNERAL SERMON
Preach'd on that Occasion,

By JEREMIAH SMITH:

And attended with an
ELEGIAC POEM
By the REVEREND
Mr. ISAAC WATTS.

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To the eminently pious LADY,

T H E

Lady *ABNEY*,

RELICT of

Sir THOMAS ABNEY, Kn:

and Alderman of London;

And to their virtuous DAUGHTERS,

Mrs. SARAH,

Mrs. MARY, and

Mrs. ELIZABETH

} *ABNEY.*

Much honoured MADAM,



THE aim of the following Discourse is to raise up the mind and heart to that blessed state, where your departed relative, we doubt not, is now glorious above.

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And

DEDICATION.

*And the annexed Memoirs of him,
are design'd to set forth, and recom-
mend to imitation, those special vir-
tues of public and private life, which
were so conspicuous in him while here
below.*

J H T

*This lateness of the publication, 'tis
hoped, may be excused by the known
accidents which occasion'd it. Tho'
were the distance much greater, the
memory of Sir THOMAS ABNEY
would be fresh still. The lustre of his
character hath fixed deep the grie-
vous sense of the loss of him. In you
and yours, MADAM, to be sure it
will be lasting; and therefore the more
care will be needful to regulate and im-
prove it. To which purpose the sug-
gestion and advice of the inspired wri-
ter is most proper: The time is short,
it remains that they which weep, be
as if they wept not; and they which
rejoice,*

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rejoice, as if they rejoiced not *. Seasons and occasions will occur for the exercise of such differing affections, but the concern and duty is rightly to temper and govern them; so as not to sink in dark and melancholy providences, nor to be unduly elated in brighter ones. Moderation must be shewn in all. This will be most agreeable to the mind and will of God, most suitable to the nature of things here, and most conducive to ease and comfort in every condition of life.

May divine grace assist your LADYSHIP herein. And may you not only be help'd to the fittest frame and deportment under all the changes of time; but so to improve the experience of the mutability and transitoriness of things in this world, as to look more by faith to that better state and world which is unchangeable, and

* 1 Cor. vii. 30, 31.

where

DEDICATION.

where those who reach it live and are happy together for ever.

Your DAUGHTERS also, MADAM, the next sharers in your loss and grief, need the aids and comforts of heaven under such an affliction. When my father and mother forsake me, sais the holy Psalmist, then the Lord will take me up *. Blessed be God, your's are not bereaved of both parents. May your valuable life be long continued with them to their great advantage; but in failure of that, and even with that too, may the blessings of the everlasting covenant be their chief desire and joy. Relations die, and creature-comforts wither and drop away; but a covenant-interest in God, as a father and portion, is a ground of support and consolation which always abides. Wherefore,

* Psal. xxvii. 10.

Much

DEDICATION.

Much respected LADIES, may it be your earliest care to get to your selves the best assurance of that happiness, and to act in all things becoming so great a privilege. Know you the God of your father, and serve him with a perfect heart, and with a willing mind. Retain and pursue the good instructions of both your parents. Continue in all dutiful observance toward her, who survives; and may she always have the comfort of seeing you walk in the truth. Respect and honour the memory of him, who is taken from you; and imitate the good example set before you both by him, and your honoured MOTHER yet with you; and do nothing unworthy of their excellent name and character. May the mutual love, which hitherto hath been so observable among you, be maintain'd, and cultivated, and expressed in the most beneficial manner,

DEDICATION.

exciting each other to, and furthering in whatever is good and laudable. Love heaven the better for pious relatives gone thither, and cherish and strengthen hopes of following them in God's time, and of being together with them for ever with the Lord.

These are the hearty wishes and prayers of,

M A D A M,

and LADIES,

your most obedient, and

most humble Servant,

Jeremiah Smith.

2 COR. V. 6, 7, 8.

Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight)

We are confident, I say, and willing rather to be absent from the body, and present with the Lord.



Need not explain to you those tokens of mourning, which are here about us; some of you have been paying the last respects to the remains of the late excellent Sir THOMAS ABNEY, Kn^t, Alderman, and Father of this city. The loss of so much real worth, and useful goodness out of it, can't but be matter of sad reflection: especially when so few of a like spirit and character, it may be feared, are remaining in it. The prayer of holy David

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too well suits our time : *Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men*^a. Who does not observe a deplorable decay of piety and fidelity ? of men fearing God, and hating covetousness ? such as without narrow and selfish views are ready to do good in their stations ? May the sovereign ruler of all things encourage and strengthen the hearts and hands of any such surviving, and raise up others for every part and post of public service.

As to the deceased, while we justly lament the loss of him, in the several relations and capacities wherein he stood ; yet we sorrow not as those without hope, but are well persuaded of the advantagous change in reference to himself. *He served God in his generation according to his will, and fell on sleep.* He was ripe for heaven, and *came to his grave in a full age ; like as a shock of corn cometh in his season.* The honour and service of God were his aim and business in life, and the enjoyment of him his hope, and we have the justest ground to believe is now his reward in death. He could readily join in the sense of the Apostle and other christians here in the text :

We are always confident, knowing that whilst we are at home in the body, we are absent from the Lord, &c.

^a *Psalms xii. 1.*

on Sir THOMAS ABNEY. 3

IN the first *verse* of the *chapter*, St. *Paul* had signified the comfortable expectation, which he and other good men had of an happy state in heaven, at the end of their life here on earth. *We know*, sais he, *that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* These bodies, wherein our souls now dwell as their house, are earthly and mouldring, and but *tabernacles*, not for continuance in their present frame, they must e'er long be dissolved. But what then? shall we be without an habitation? No: *We shall have a building of God, an house not made with hands, eternal in the heavens*^a. We know this by the heavenly desire raised in us after that blessed state; and the fitness to which, by the grace of God, we are wrought for it; and *the earnest of the spirit*^b, which he hath given us for this purpose, to assure us of the possession thereof in due season.

THEREFORE, saith he in the text, *we are always confident, i. e. of good heart and courage, not dejected or sunk by afflictions, or slavish fears of death: knowing that whilst we are at home in the body, we are absent from the Lord: for we walk by faith not by sight: our life here is but a life of believing and hoping, not of see-*

^a *Verse 2, 4.*

^b *Verse 5.*

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ing and enjoying: *whilst we are at home in the body, we are absent from the Lord.* This therefore can't be our best life; our happiness lies in being where Christ is, and beholding his glory. *We are confident therefore, and willing rather to be absent from the body, and present with the Lord.* We don't only not fear, but are willing rather to go out of the body, for so great a good, to be in the immediate presence of God and Christ, where is *fulness of joy and pleasure for evermore.*

THE words offer to us diverse seasonable and useful instructions: some of which are these that follow.

I. *Doctrine.* Such as on good grounds hope for a better life, may have great comfort and confidence against inordinate fears of death, or of any afflictions short of it.

THE Apostle, in the *chapter* before, had mentioned his and others natural frailty, and their being many ways exposed to danger and perishing; but two things supported them, *viz.* Tho' their bodies die, and see corruption; yet by the power of Christ they shall be raised again, and their souls go immediately to him in glory². *Therefore, saith he, we are always confident:* none

² *Chap. iv. 7, 11, 12, 14.*

on Sir THOMAS ABNEY. 5

of these things move us; we look on death as a benefit, rather than a disadvantage; for *whilst we are at home in the body, we are absent from the Lord.* In these earthly bodies we are not capable of such an heavenly glorious presence; nor is perfect happiness to be enjoyed here, where we walk by faith, not by sight. Therefore *we are willing rather to be absent from the body, and present with the Lord:* to be separated from this dear companion for a while, till it be fitted for a better state: our spirits, in the mean time enjoying Christ in heaven, and there waiting for the redemption of the body, when it shall be fashioned like unto Christ's glorious body, and mortality shall be swallowed up of Life.

CHRISTIANS in all this have confidence, because,

1. No sufferings or death affects their title to future happiness and life. Sanctified afflictions are marks of adoption, not of rejection; they separate not from Christ and his love, but bring nearer to him. *Death as well as life is theirs^a, for their good, not their hurt. God is the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living; for all live to him^b.* Dead saints are not wholly perished: when *the dust returns to the earth, as it was; the*

^a 1 Cor. iii. 22.

^b Luke xx. 37, 38.

spirit

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spirit goes to God, who gave it^a: and the souls of believers live with him in glory. In this therefore they are confident: Death affects not their title to future happiness and life. Nor,

2. Is their meetness for heaven hereby abated or prejudiced; but furthered rather. Afflictions by divine influence purge out sin, and promote holiness; loosen from the world, and prepare for leaving it. *In this we groan earnestly, i. e. in this earthly tabernacle, we groan being burdened, viz. with a load of sin and sorrows, desiring to be clothed upon with our house which is from heaven,* to enter into that better state, where sin and corruption, that so unfit us for communion with God, and keep us at such a sad distance from him, shall totally and finally be done away. When the body of the flesh is dropt, that of sin will fall off too; which supports and comforts the dying believer. This is the sure and only way of coming to perfection in holiness, and freedom from sin for ever. And,

3. Such do, or easily may know, that the glory and happiness prepared for them in the other world infinitely over balances all the evils of this: even dying itself will be unspeakably compensated, by its delivering into a most perfect and endless life.

^a*Eccles. xii. 7.*

on Sir THOMAS ABNEY. 7

So that what's fabulously said of the swan, that it sings at its death, may be an agreeable truth in believers: such may then rejoice, in hope of the glory of God, a glory worth dying to pass into, tho' not presently so full as it shall be at the resurrection of the just. *I reckon, sais the Apostle, that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us*^a: there will be not only objective glory manifested to us, a beatific vision; but subjective, revealed in us. *Christ will be glorified in his saints, and admired in all them that believed*: the great things done for them, bestowed on them, and wrought in them, will be matter of admiration both to themselves and all others. When grace is perfected in glory, how beautiful will they be! This is the third thing which gives comfort and confidence to dying believers: All the troubles of life, and laying down the body for a while at last, will be more than compensated by that felicity, into which the soul enters, and of which it will be possess'd for ever. Once more:

4. Not only will the glory and happiness of the other world infinitely over balance all the evils of this; but put an end to them all. There shall be neither trouble, nor sorrow, nor dying any more; all tears shall be wiped from their eyes, and everlasting joy shall be

^a *Rom. viii. 18.*

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upon their heads. Well therefore may such be full of confidence and courage in the views of death, and thoughts of going thro' that dark vale, when they see by faith all so light-some and glorious beyond ; and an utter end of pain and grief, of sadness and mourning, of which this state and life is so full. *We are always confident, or of good heart, saith the Apostle, knowing that whilst we are at home in the body, we are absent from the Lord: We are confident, I say, and willing rather to be absent from the body, and present with the Lord.* Tho' we can't divest our selves of all love and inclination to the body, or simply and for it self desire separation from it ; yet considering its present condition of weakness and mortality, how exposed it is to sufferings, and defiled by sin, what a clog and hindrance of the soul in its holy and spiritual motions and operations, how ready to insnare and draw to evil, and hold back from good, or flag and tire in it ; considering such things, and that till fashioned and formed a-new, like unto Christ's glorious body, it can't be fit or capable to enter into his immediate presence ; on such accounts we are *willing rather to be absent from the body, and present with the Lord.*

Now by way of use as to this point.

1. It must be of utmost concern to us to look well to the grounds of our hope, that

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they be right and good ; else the confidence built thereon will be presumptuous and deceiving, will disappoint and shame us at the last. To be free from all trouble, in this life, none can expect, and much less to be exempt from dying ; but to be comfortable and confident in dying, and to bear up in trouble, even to death it self, with an holy courage and composure of spirit, this is what may be attained, and is the privilege of sincere christians, and of no others ; they are the *We*, intended in this, and the preceding chapter. *We faint not, but tho' our outward man perish, yet the inward man is renewed day by day. While we look not at the things which are seen ; but at the things which are not seen : for the things which are seen, are temporal ; but the things which are not seen, are eternal*^a. And, *We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens*^b. He, and others such as he, not as apostles, but as true and sincere believers, have the sure grounds of this knowledge, and comfortable conclusion, and may and should draw it for themselves. They are described afterwards by their strong and earnest desires after heaven, being *burdened with the body of sin, as well as often by a load of outward troubles, and wrought by God for the self-*

^a Chap. iv. 16, 18.

^b Chap. v. 1.

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same thing, and sealed by his spirit to it : these qualifications speak a designation for eternal happiness. Hearts loose from the world, and set on heaven, shew that such have their treasure there ; and those whom God has been at work upon to frame and fit for glory, he will certainly bring to the possession of it. We have a saying : *God and nature do nothing in vain* : he will not, cannot be frustrated in his designs. *He, who hath begun a good work in any, will perform it to the day of the Lord Jesus*^c. His works are all perfect. See we to it then, that we be such as are here described ; and then we may have such comfort and confidence, as is here expressed : *Willing to be absent from the body, and present with the Lord*.

2. SUCH, with whom it is so, should endeavour to maintain and express that holy confidence, and not be dismayed or overwhelmed in troubles, or appalled at death ; but composed, and calm, and ready for departure. How many excellent things have come from the mouths and pens of some heathens in reference to this ! But as their light went not so far, as that which revelation brings ; neither could they have such grounds of comfort and support in dying, as the christian hath. The blessed hope was not so discovered to them ; nor the means thereto known by them ; nor had

^a *Phil. i. 6.*

they

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they such an inlightening, quickening, and transforming word to fit them for a better state; nor such a spirit to seal them to it. How much more peaceful and joyful therefor should a christian's frame be! 'Tis the just christian temper, *mortem habere in desiderio, vitam in patientia*: to be patient of life for service and duty, but otherwise to be desirous of death. *Blessed be God, that hath begotten us again to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us*^a, saith the Apostle. *A lively hope*, i. e. a clear, strong, and active hope, which makes us lively and joyful in working, and striving for that inheritance, and in entering into it. There is nothing more becoming a christian, than this: it honours God, credits Religion, discovers the truth and power of its principles, and many ways may be useful and profitable to others, comforting relatives, and encouraging them and others to a like course and way, letting them see there is not so much terror in death, as there is peace and joy in believing, and that grace can support nature, and enable us to go thro' the hardest conflicts. Get and strengthen more therefore the christian life and hope, and that will fit for death, and give comfort and confidence in it.

^a *Pet. i. 3, 4.*

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AND thus of the first point, taken from the connexion of the text with the *verses* preceding. We know we have an house in heaven, when this of the body is dissolved, and groan after it, being by grace fitted for it, and having the earnest of it; therefore we are *always confident*, or of good courage in sufferings, or death. Which reasoning is further amplified in the next words: *Knowing that whilst we are at home in the body, we are absent from the Lord.* The worst that afflictions or death can do, is to destroy this body; but even this will be rather an advantage to us, than a mischief, bringing us to a better life than this, which it deprives us of. Death, tho' contrary to nature, yet is a friend to grace; tho' it separate dear companions for a time, yet 'tis to let the soul presently, and the body hereafter, into a better presence, *viz.* that of God and Christ in heaven; with whom to be, the Apostle owns is best of all: *While we are at home in the body, we are absent from the Lord.* Hence this may be the

II. Doctrine. The complete happiness of a christian cannot be in this life.

THE christian's felicity is promised and described, by being *ever with the Lord*^a, i. e.

^a *1 Thess. iv. 17.*

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in his immediate glorious presence above. *Where I am, there shall my servant also be*, sais Christ. And again: *Father, I will that those, whom thou hast given me, be with me, where I am, that they may behold my glory*^a. This, in our present state, we are not capable of: *Flesh and blood cannot inherit the kingdom of God*, natural weakness and remains of sin hinder that: ἐν τῷ σώματι, ἐν τῷ σώματι ἀπὸ τῆς Κυρίου, while we dwell and converse in the body, we are abroad, or at a distance from the Lord. As the believers of old confessed they were *pilgrims and strangers on earth*, and desired *a better country, that is an heavenly*^b: so do christians also; they know and find, that here is not their rest, but *there remains one for the people of God*^c; and that they hope, and wait for, and seek after; they have it not on earth, but expect it in heaven, which is their proper home, and best country. For,

1. THEY are born from above, *born of God*, who is above; and *of the holy spirit*, sent down from thence to renew, and sanctify them, and make them fit for the heavenly state: from earthly parents they receive life natural; but from God a spiritual and heavenly life, to which heaven is most suitable, and whither, as to its centre, and home, it tends.

^a John xii. 26. xvii. 24. ^b Heb. xi. 16 ^c iv. 9.

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2. THEIR best friends are there.

(1.) GOD, their heavenly father, is there. His essential presence is every where, and that equally and constantly: *He is not far from every one of us; for in him we live, and move, and have our being*^a; but the most clear, full, and comfortable manifestations of himself, and communications of his grace and favour, and all felicitating blessings are in heaven; there is the court and palace of this great and glorious king, there this father of Christ, and of all sincere christians dwells. *In my father's house are many mansions*^b, sais he: enough for all his children and servants: there only therefore, in the best and fullest sense, can they be reckoned at home.

(2.) THERE is Christ, their elder brother, the *heir of all things*, and head of his church; thither he ascended after his resurrection, and is there set down at the right hand of majesty on high. In him our nature stands nearest the deity; needs must it be our happiness therefore to be where he is, and to behold his glory. If the sight of him in his transfiguration was so transporting, as to make those who were favour'd with it cry out in an ecstasy, *It is good for us to be here*^c: what will that be, which will be exhibited on that mount, which is above!

^a *Act*s xvii. 27, 28. ^b *John* xiv. 2. ^c *Math*. xvii. 4.

(3.) THE

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(3.) THE noblest and best part of the family is there: some that never sinned, nor fell from God; but kept their first station, and are confirmed therein, *viz.* the blessed and glorious angels, those *morning stars*^a, that earliest sang the praises of God: also the *spirits of just men*^b, who tho' they had sin, yet are there perfectly freed from it, and have *neither spot, nor wrinkle, nor any such thing*. Here good men have no little exercise many times with the sins and infirmities of their fellow christians, as they also have with theirs; but as themselves will then be made perfect in holiness, so are those into whose society they pass; they are clean and pure, without any defilement adhering to them. Christians best friends therefore are above: God their father, Christ their redeemer and saviour, the glorious angels, and the spirits of just men made perfect.

3. THE main inheritance of christians is there also. They have now a true title, and some earnests, and pledges, and first-fruits thereof; but the full possession is not 'till they come to heaven. *Blessed be the God and father of our Lord Jesus Christ*, saith the Apostle, *who hath begotten us again to a lively hope, thro' the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us*^c. A glo-

^a Job xxxi. 7. ^b Heb. xii. 23. ^c 1 Pet. i. 3, 4.

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rious inheritance it is, and sure to all believers; but not to be fully possessed in this life. Now are we the sons of God (says St. John) and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is^a. We have now the relation, and nature of sons; but what in consequence of this we shall grow to, and what will be the full fruit and benefit thereby, we cannot yet tell; this must be known hereafter; only in general we know that we shall be like Christ, and shall be with him, and see him as he is. When we come to the full stature and state of sons, we shall have the full inheritance and privileges belonging to them: this cannot be in the present life, but is reserved for the next, which therefore must be the best. Once more:

4. THEIR most settled, constant, and lasting abode will be there. That's counted a man's home, where his ordinary and stated residence is; he may have other occasional and temporary dwellings, but where his fixed one is, that's his home. Now heaven is this to a believer; he is, and he accounts himself no other, than a *pilgrim and a stranger here*. He is travelling toward heaven, as to his native land, where he longs to be, and which, when reach'd, he shall leave no more^a. *We have here no continuing city, but we seek one to come: A city that hath foun-*

^a 1 John iii. 2.

^b Rev. iii. 12.

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dations, whose builder and maker is God^a: An house not made with hands, eternal in the heavens. The grave is sometimes called man's long home; because of the days of darkness there, which shall be many^b. But that is not his eternal home, it must give up its dead at the call of Christ, when those that sleep in the dust shall arise, some, i. e. all true believers, to an everlasting life in heaven, where they shall ever be with the Lord^c.

THUS we see the complete happiness of christians is not, cannot be in this life; for as it lies in being where Christ is, while they are here in the body, they are absent from the Lord, and so from the best place and state.

Now by way of use as to this.

1. IT reproves carnal and earthly-minded persons; such, whose thoughts and concerns are only, or chiefly about the body, and the things of this present, animal, and transitory life; that say: *Who will shew us any good^d?* any earthly good, corn, and wine, and oil; what to eat, and what to drink, and wherewithal to be clothed^e; things in their kind and measure needful, but not the greatest or best. Another and better state of life is to be looked after, and the temper of true christians is represented as minding that most.

^a Heb. xiii. 14. xi. 10. ^b Eccl. xiii. 5. xi. 8. ^c Dan. xii 2.

^d Psal. iv. 6. ^e Matth. vi. 31.

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We look not at the things which are seen, but at the things which are not seen, saith the Apostle: for the things which are seen are temporal, but the things which are not seen are eternal^a. We are sway'd in our regards by the nature and worth of objects, to seek first the kingdom of God, and his righteousness^b, and other matters but in a secondary order and degree. Worldly men covet after the possessions and enjoyments of the world; but true christians seek heavenly riches, and set their affections on things above, and not on the things of the earth^c, they long for that glorious heavenly state; in this they groan earnestly, desiring to be clothed upon with their house which is from heaven; willing rather to be absent from the body, that they may be present with the Lord^d. Wherefore,

2. LET us approve our selves such as these, by a like spirit and behaviour. Let us get our hearts more and more taken off from these fading and perishing things here below, and set on things above, where Christ sitteth on the right hand of God^c. Earthly comforts and enjoyments are dying from us, or we from them; as by many instances we are minded. Let us take the instruction, and improve such providences to greater degrees of spirituality and heavenliness of mind and

^a 2 Cor. iv. 18. ^b Mat. vi. 33. ^c Col. iii. 2. ^d 2 Cor. v. 2,8.
• Col. iii. 1

affection.

affection. To move you to which, consider,

(1.) THE happiness of heaven is most solid, and substantial. Vanity is inscribed on all things of this life: heavenly riches are not such. *Those that love me, saith Christ, shall inherit substance, and I will fill their treasures*^a. They shall have that, which in its nature is firm and stable, and plenty thereof. *My fruit, saith wisdom, is better than gold, yea than fine gold*^b: the most compact of metals, that fire it self little or nothing wastes.

(2.) As the heavenly inheritance is solid and substantial, so is it satisfying; it will fill and content the soul, and every way answer its wants and cravings. *Here the eye is not satisfied with seeing, nor the ear with hearing*^c. *He that loveth silver, shall not be satisfied with silver*^d: when he hath enough for use, yet not for his vanity and lusts. *Wherfore do you spend your money for that which is not bread, and your labour for that which satisfieth not*^e? sais the prophet to carnal and worldly persons: the good you are so intent upon, and striving after, is not what your souls can live upon, or will give you full satisfaction; only the heavenly substance can do that, these outward and worldly things will leave you hungry and empty still. Wherfore, saith our Saviour, *Labour not for the meat that perisheth, but for that*

^a Prov. viii. 21. ^b Verse 19. ^c Eccles. i. 8. ^d v. 10.

^e Isa. lv. 27.

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which endureth to everlasting life, which the son of man shall give unto you, for him hath God the Father sealed^a: let your chief care and pains be laid out upon spiritual and heavenly good, which you have such hope of thro' Christ, and which will stand you in stead for ever. *Deliver me* (sais *David*) *from the men of the world, who have their portion in this life, and whose belly thou fillest with thy hid treasure; they are full of children, and leave the rest of their substance to their babes*^b: they have all that heart can wish for in this life, estates and children, not a few only, but many, and substance enough for them all; enough for themselves while they live, and to leave to their issue when they die: they don't want heirs, nor a sufficient provision for younger ones, when themselves are taken from them. Yet, saith the Psalmist, let not my lot be with these, who have this for their portion: miserable must they be, who have their all in this world, however large their share may be therein. *As for me, saith he, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness*^c. However it be with good men now, thro' the imperfection of grace, and their distance from God in this state, hereafter it shall be better; they shall see God, and Christ, and have his image perfected in them; and thence will a-

^a John vi. 27.

^b Psal. xvii. 13, 14.

^c Verse 15.

rise

on Sir THOMAS ABNEY. 21

rise full satisfaction to them. That's a second consideration.

(3.) THEIR happiness in heaven will be complete and universal ; not some only, but all wants will be there supplied, and that to the full. There are the richest treasures ; the purest and most ravishing joys and delights ; and the best society, God, and Christ, and the holy angels, and saints. O glorious company ! Surely every sincere christian will say 'tis good, 'tis best for us to be there ; and especially considering,

(4.) THIS happiness will be for ever. 'Tis an incorruptible crown, an inheritance that fadeth not away, pleasures for evermore. As eternity is the hell of hell, so is it the heaven of heaven : that which renders one the consummate state of misery, and the other of felicity : *These go away into everlasting punishment, but the righteous into life eternal^a.* Heaven is called a kingdom that cannot be moved : A city that hath foundations, whose builder and maker is God^b : the work, like the author, will last and stand for ever.

AND thus of the second point : The complete happiness of a christian cannot be in this life. *While we are at home in the body, we are absent from the Lord.* Therefore, saith he, *we are willing rather to be absent from the body, and to be present with the Lord :*

^a Matth. xxv. 46.

^b Heb. xii. 28. xi. 10.

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we are content to be separated from the body for a while, 'till it shall be raised, and fitted for a better state; that our souls, the better part of our selves, may presently enter into it, and be with Christ, which is best of all. This leads to another, and the last point I shall mention, *viz.*

III. *Doctrine.* The souls of true christians, on their separation from the body, are immediately blessed in the injoyment of God, and Christ, in glory.

NOTHING intervenes between the soul's dislodging from this earthly tabernacle, and its being with Christ in heaven; it is forthwith conducted by angels to those glorious regions of light and life above. *To day*, sais Christ to the penitent thief, *thou shalt be with me in paradise*^a; i. e. in heaven, the seat of the blessed, and the state, and place of unspeakable glory and felicity: this day on which thou art crucified, shalt thou be glorified with me also; thou art joined with me in death, and shalt be with me in life. This was not peculiar to him, who died not with, or for Christ, as a martyr; but only being made by grace a true penitent, and sincere believer, he received the common privilege and happiness of all such, who, dying in the Lord,

^a *Luke xxiii. 43.*

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go immediately to the Lord, and are happy in his presence. *I am in a straight between two* (says St. Paul) *having a desire to depart, i. e.* to go out of this body, and to be with Christ, which is far better^a, i. e. than by continuing in the body to be absent from him. He takes it for granted, that when he should be unclothed of flesh, he should be immediately, as to his soul, with Christ in heaven, and there see him as he is, and have more close and intimate communion with, and enjoyment of him, than ever he had, or could have, here in the body. This is a life of faith, not of vision; and of hope and expectation, not of immediate enjoyment and fruition; upon which that preponderating wish, or desire of his, to be dissolved, was grounded: *Having a desire to depart, and to be with Christ, which is far better.* This, as he signified before, would be gain to him: *To me to live is Christ, and to die is gain^b.* Was his happiness in the whole, or the greatest part, to have been suspended till the resurrection, he would have been a loser rather; he would have lost that enjoyment, which he had here by faith, and all the time of his being in the dark silent grave had nothing in lieu of it, nothing to compensate that loss, and make death more desirable than life to him. Besides these scriptures, which are sufficiently plain and express to the

^a Phil. i. 23.

^b ver. 21.

purpose,

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purpose, the considerations following may also persuade us of this truth.

1. THE souls of believers at death are capable of this blessedness, they exist still, and have the same powers and faculties for every thing not depending upon the body; and those faculties enlarged, and suited to the state, and objects, and work that they pass to. When the Apostle, speaking of his being caught up to the third heaven, sais: *Whether in the body or out of the body, I cannot tell^a:* it plainly supposes a capacity of the soul's living, and acting out of the body; else he could not have been in any doubt which of those ways it was. The separate souls of believers then are capable of this blessedness. And,

2. THEY have a right to it: God is their God. *Now he is not the God of the dead, but of the living; for all live to him.* Souls departed, tho' they live no longer to us, or with us, yet they live to God; and those of believers live with God, they go to him, as their father in Christ, and to Christ their redeemer and Saviour. This was his prayer for them: *Father, I will that they, whom thou hast given me, be with me, where I am, that they may behold my glory^b:* i. e. not in the same place only, but as my redeemed ones, to have communion with me, and enjoyment of me there. It was Christ's ex-

^a 2 Cor. xii. 2.

^b John xvii. 24.

on Sir THOMAS ABNEY. 25

press promise: *Where I am, there shall also my servant be*^a. They who follow him as his servants here, shall be with him in glory on their departure hence. So soon as their work is done, they shall have their reward: they shall *enter into their master's joy*^b, the joy he has purchased for them, and which he bestows upon all his; the joy of his presence, where is *fulness of joy and pleasure for evermore*; and the same joy for kind with that which himself possesseth. That is a second thing then: The soul living in its separate state, and being in covenant with God, must have communion with him in that state, in which it is. And what communion can that be, but immediate, and in his presence; that by faith, in the use of ordinances, being then at an end? Faith and hope are for this life only, in the other all is vision and fruition. Dying saints, as *Stephen*, commend their souls into the hands of Christ: *Lord Jesus, say they, receive our spirit*^c. Which prayer he hears, takes them into his arms, and lodges them in his bosom, where they live, and wait for the redemption of the body, when the whole man will be happy and glorious for ever. Once more:

3. THE souls of the faithful, when separated from their bodies, are fully fitted and prepared for the enjoyment of Christ in that immediate way. And what then should hinder

^a *John* xii. 26.

^b *Mark* xxv. 21, 23.

^c *Acti* vii. 59.

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their present admittance to it, and actual partaking of it? Their bodies indeed, as corn, must first be sown in the earth, and thence in due time spring up, and be made glorious bodies, as it shall be at the resurrection: but their souls immediately on their separation, being made perfect in holiness, pass into glory; having a right by covenant, and a moral and spiritual fitness, as well as natural capacity, they immediately enter into rest and peace, and are joined with that blessed society above.

We are come to mount Sion, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, and to God the judge of all, and to the spirits of just men made perfect^a.

True christians are now come into a relation to this assembly, they are franchised, and have a right to all the privileges of the sons of God, and citizens of heaven, and a begun meetness for them; but at death this meetness being perfected, as to their souls particularly, they are then actually joined with them: they are just and righteous, and holy now; but perfected at death, where all guilt, and all the stains and spots of sin will be wholly done away, and the graces of the spirit appear in their full beauty and lustre, and the image of God be perfected on the soul. What then should, what can keep them from God? 'Tis sin only that makes, or keeps at a

^a *Heb. xii. 22, 23.*

distance

distance from him. Those who are perfect in holiness, will be so in happiness: they love God, and are beloved by him; nothing remains in them to displease or render him averse, all is fram'd and fitted for his delight. So that these things put together may assure us, that the souls of true christians, separated from the body, immediately pass into glory, and as to this part are instated in full possession of it.

By way of use therefore as to this.

1. It confutes the popish doctrine of purgatory, a pretended middle place and state between heaven and hell. The scripture teaches nothing of this, but distributes all to one or other of those receptacles; the good to heaven, the seat of the blessed; and the bad to hell, to be companions of devils for ever. There is no state of trial and preparation, but in this life; at death all have their final and everlasting lodgment, either with Christ in glory, or with the devil and his angels in everlasting misery.

2. It confutes too that groundless conceit of the souls dying, or sleeping with the body, and continuing altogether in an imperceptive and inactive state 'till the last day. This is so contrary to the scripture account of things, and to the nature and capacity of the soul it self, that I need not stay in exposing the absurdity of it. *We are willing rather*

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ther to be absent from the body, saith the Apostle here, and to be present with the Lord. Where can be the reason of the choice, if the soul in its separate state hath no perception, or understanding; but is dormant, and unactive? This would be much worse than its condition here, and in effect no better than that of the body itself. And what presence with the Lord can that be, that he means? He is now seen by faith, and enjoy'd in ordinances. *He walks in the midst of the golden candlesticks: and where two or three are met together in his name, there is he in the midst of them*^a. He manifests himself in a special manner, and refreshes, and comforts the hearts of believers by many gracious communications to them. And would the loss of all this be chosen, if nothing better were to be enjoy'd till the resurrection? The more of these, tho' inferior comforts and enjoyments, the better: and the Apostle would never have been in that strait which to chuse, whether to continue in the flesh, or to be dissolved, on this supposition of the soul's sleeping, which must be far worse. And if the nature and power of the soul be considered, this must be absurd. 'Tis a spiritual and immortal being, to which the powers of thinking, perceiving, and willing do belong, and are very active, even while in the body; and is it at all likely, that when freed

^a Rev. ii. 1. Matth. xviii. 20.

from the incumbrance of flesh, it should fall into such an insensible and inactive state? Our doctrine confutes such a dream as this. And,

3. We see hence the good reasoning of the Apostle in the text and context: *We are confident*, i. e. full of courage, and not amazed or appalled at death it self, considering, *that whilst we are at home in the body, we are absent from the Lord*. We have indeed in the body many comforts, they are neat and dear companions; in a sort we are at home in them, and by means of them converse with friends, and relatives, and have pleasure in them, and they in us, and many enjoyments of life, which we could not have without them; yea, in and with them, in some sort and measure, we serve and enjoy God now, and we are not, would not be unthankful for all this; but yet *here is not our rest*, there is a better place and state than this, and better company, which while we are in the body, we can't come to enjoy: *While we are at home in the body, we are absent from the Lord*: our best friend, and most desireable good things, which are only to be had, by being with him. Therefore, though we desire not death simply, and absolutely for itself to be unclothed of the body, and never vested with it again; yet for a time, and in order to gain a greater good, we are desirous of it, that these bodies

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bodies may be fitted for a better state, and our souls in the mean while may enter into it, and remain in it, glorious and happy with Christ in the highest heavens. On such accounts, *We are confident, and willing rather to be absent from the body, and present with the Lord.* We see the force and justness of the Apostle's reasoning here, since upon death this will be the happiness of all the saints. Wherefore,

4. WE see also the goodness and justifiableness of the christian's hope, and ground of his courage and constancy in pursuit thereof: it shall not fail, or disappoint, or put him to shame at the last. Two things would make us ashamed of our hope, *viz.* frustration and not attaining it: or, if attained, it should not answer expectation, or quit cost. But neither of these need be feared in this case. At death the believer enters into possession of what he hoped for, and finds all his expectations not only answered, but infinitely exceeded. The joys of heaven transcend all earthly joys, and even all the spiritual joys and comforts that believers have in this life; the way of their communication is more immediate, not through creatures and ordinances, but directly from the face of God, and presence of Christ. *Radius reflexus languet*, reflexion weakens the rays; but the joys of saints above are from being where Christ is, and beholding his glory. Those joys

joys also are more full: here are some glimpses and dawnings, but there is the sun shining in its meridian splendor: they are also more steady and lasting, without variation, or any uncomfortable abatements or changes; there is eternal day without any night, everlasting joy without any sorrow or grief; in the presence of Christ is *fulness of joy, and pleasure for evermore*^a. Whom will not such thoughts animate and encourage in going on toward that state, and make 'em not to regret, or hang back, whenever God calls, but ready to say: *egredere, anima, go forth, O my soul, and take that flight, which will carry thee into the gracious and comfortable presence of Christ, who loved thee, gave himself for thee, washed thee from thy sins in his own blood, made thee meet to be partaker of the inheritance of the saints in light, and will present thee pure and spotless before his father with exceeding joy?* This then is a fourth thing: We see the goodness and justifiableness of the christian's hope; which, if we are such, may encourage and embolden us against the fears of our own dying, and help us to go on comfortably towards it. And,

5. SEE we here also what may serve to dry up the tears of good christians, mourning for the loss of godly relatives. O think into

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what presence they are gone! Were they *willing to be absent from the body, and present with the Lord?* and wrought by God for this same thing? and would we wish them back again? or regret their accession to that glorious and most happy society above? How undutiful would this be to Christ? and how unkind? how unfriendly to them? Would Christ have 'em with him? and should we say no; or, not yet? Would they be with Christ? and should we disapprove their inclination and choice? 'Tis true, we may weep on our own account, and should; somewhat is allowed to nature, to friendship, and acquaintance, the loss of what has been comfortable and useful to us, and it may be even as a part of our selves; this may, and should affect us with proportionable grief. When persons of exemplary piety, and great usefulness die out of a family, and church, and neighbourhood, and, as in the case in view, from posts of public service; survivors, according as their concern therein may be, ought to have a just sense of so great a loss, and in a becoming manner deplore and lament it; but in respect of the deceased, here is the comfort: *We sorrow not as those without hope, he is gone to Christ, whose presence makes happy.* There is an oracle from heaven for it: *Blessed are the dead that die in the Lord; yea, saith the spirit, that they may rest from their labours,* and

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their

their works do follow them^a. They rest from all the toils and troubles of life, from weariness in spiritual exercises and employments, from those pains and struggles, that the best have here with the remains of sin and corruption, that are still in them. As sin brought in death, so in reference to true christians, death will rid away all sin: grace had before broken the dominion, but death will extinguish all the relicts of it; and no sickness or sorrow, no temptation or trouble of any sort or degree, shall invade them more. *They rest from all that is grievous or uneasy, and their works do follow them;* many to be continued in still, such as love, praise, and delight in God, and one another, and the like; these shall be at the highest pitch, and in fullest perfection; and others which were for this state only, yet done well, shall follow them in a full reward, not of debt indeed, but of grace, neither their labours nor their sufferings shall be in vain in the Lord; and they shall follow them too in the approbation and esteem of God, and of all good men: *The memory of the just is blessed, but the name of the wicked shall rot.* *The righteous shall be had in everlasting remembrance^b.* As they live, in respect of their souls, when their bodies are laid in the grave; so the good they have done shall survive in

^a Rev. xiv. 13.

^b 1 Cor. xi. 1.

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the memory and praise of all. Hereby they *being dead yet speak*. Sorrow therefore for ourselves in the loss of such we may, and must; but not for them, who are infinite gainers in that full happiness which they have, by being in the presence of Christ in heaven. But,

6. THO' we may not sorrow on their account; yet ought we to be thankful that we had them, and that we had them so long; and their good and laudable example we must imitate, being *followers of them, as they were of Christ*. This is the best respect we can shew to their memory, and the best use we can make of their shining virtues, and graces, and of their *good conversation in Christ*²; to be as like them as possible, in all that is proper for our imitation, and even to excel by a nearer approach unto Christ himself, their great example and ours.

AND thus have I done with the text of scripture, but must return to speak somewhat farther of that providence, which gave occasion for this discourse.

² 1 Pet. iii. 16.



SOME



SOME
MEMOIRS
OF THE
LIFE and CHARACTER
OF
Sir *Thomas Abney.*

The INTRODUCTION.

THE decease of so eminent a person as Sir THOMAS ABNEY, is too important a matter to be pass'd over with a slight remark: not a family, nor a church only; but a city, and all to whom he was known, are mourners on this occasion. I am sensible what liberties are often taken in funeral characters, and

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commendations; defect of merit in the subject is too frequently supply'd by the rhetoric of the preacher: but in the case before us integrity only, and not art, is needful; here truly to relate, is sufficiently to praise. What I shall say concerning him, is partly from some years personal acquaintance, and partly by information from others, who have had the best opportunities of knowing his worth, and may be depended on in their relation. The whole may be cast into the following method, and a brief account attempted on each head.

- I. Of his parentage and younger life.
- II. His personal character and virtues.
- III. His domestick conduct.
- IV. His civil life and magistracy.
- V. His behaviour in the church of God. And
- VI. Of his sickness and death.

SECT.



SECT. I. *Of his parentage and younger life.*

SIR THOMAS ABNEY was one of the younger sons of James Abney, of *Wilsley* in the county of *Darby*, Esq; whose ancestors have enjoy'd that seat, and a fair estate in the neighbourhood above five hundred years. He was born in the month of *January*, in the year 1639. and was the religious son of worthy and pious parents. His mother dying when he was young, and in the times of confusion, whereby the family were no small sufferers, his father plac'd him to school at *Loughborough*, in the county of *Leicester*, that he might be under the eye and care of his aunt, the honourable and virtuous Lady *Bromley*, relict of Sir *Edward*

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Bromley, Knt. one of the Barons of the Exchequer, in the Reigns of Q. *Elizabeth* and of K. *James I.* Whose pious instructions, it is believed, made early impressions on him, and were the happy means of a serious and religious turn of mind, which continued through his whole life. By this (divine grace assisting) he was fortify'd against temptations in his apprenticeship, a season and circumstance wherein young persons are often too much exposed. An heart then preingaged and firmly resolved on the side of virtue and religion, could not but be of great advantage for his security. He took all opportunities of attending the most judicious and practical preachers, whereby he became the more establish'd in those good principles, which the pious Lady before mentioned had instill'd into him.



SECT.



SECT. II. *Of his personal character
and virtues.*

HIS personal character was in all respects highly commendable; not only free from the vices of the age, but very exemplary and distinguish'd.

His piety and serious regard to religion were conspicuous; he *fear'd God from his youth*, and shew'd the truth and power of that divine principle thro' his whole course, that guided, and animated, and influenced him in all he did. The duties of the *second Table*, in which he was careful and exact, were all performed in virtue and pursuance of those of the *first*; the love and fear of God, and desire of pleasing and honouring him, were the spring, and very life and soul of every action,

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on, consecrating as it were his whole life, and in a sense making all his works to be worship. That motto well agreed to him: *Non magna loquimur, sed vivimus*, We don't talk great, but live so. Prayer, conversing with God's word, and attendance on other holy duties and ordinances, those means and instruments, as well as expressions and exercises of religion, were much his business and delight. Secret prayer particularly he made conscience of betime; and practised that necessary part of godliness, and means of spiritual improvement to his life's end; and was true and constant to his seasons of retirement for that purpose, as also for meditation, and the study of his *Bible*; as appears by many collections taken thence by him for his own use, in a character design'd for himself only. The general heads mark'd in his papers being in long-hand, shew that he read with observation, and his

his aim was practice ; that both his comforts and hopes might be built on the surest foundation.

To his piety must be joined his honesty, and justice. *The fruit of the spirit is in all goodness, righteousness, and truth.* Vain are pretensions to religion, where these are not found conjunct. They were so in him ; he was pious toward God, and righteous in his dealings with men ; he was sincere in his words and promises, and faithful in his engagements and trusts ; never giving into any ways of fraud, deceit, or collusion. He sought no gain, but with a good conscience ; nor *made haste to be rich* ; yet did God own, and bless his fair and righteous methods with considerable increase.

HE was of a meek and quiet spirit, not uneasy in himself, or to others ; far from fury or rash anger, but calm and sedate ; scarce known to resent private injuries, but ready to forgive and forget them ;

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all about him were witnesses of this part of his character, which adorn'd him above most living.

He was affable, and courteous ; of a most sweet, obliging temper, and behaviour ; condescending to the meanest, and ready to perform any good offices toward them, as there might be need, and it was in his power. He lov'd not that any should go sad from his presence, if he could help or succour them in any of their distresses. This benignity, and goodness of his disposition and carriage, made him greatly and universally respected and beloved.

He was very temperate in meats, and drinks, and the pleasures of life. Never indulged to luxury, or sensual delights ; with the means for which, had he been so inclin'd, his plentiful circumstances could sufficiently have furnished him. He eat and drank for health, and serviceableness chiefly ; not for the mean gratifications of sense, and inordinate

ordinate appetite. He would not pamper the flesh, nor make provision to fulfill the lusts thereof. Hereby he the better secur'd the peace of his mind, and health of his body, to a good old age; and was easie, and fit for the duties and services of his place, and active and lively to the utmost period of his days.

He was very charitable, both in his judging and speaking of others; and in ministering to the necessities of the saints, which he often did in so private a manner, as shew'd his desire and aim was more at being and doing good, than receiving the praises of it. He was of a catholic spirit, extending his christian love and regards to persons of all parties bearing that sacred name, however differing in lesser matters; nor was he without good will to any of his fellow creatures, but as he had opportunity was ready to do good to all, tho' especially to them who are

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of the household of faith^a. He greatly disliked the too common vice of speaking evil of others ; where he could not speak good, he would rather say nothing. So that offences of the tongue seem'd the fewest in him of any. Only open enemies of virtue and piety would raise warmth in him, who had always a just zeal for God, and the good of mankind ; against all corrupters of morality and true religion.

He was compassionate, and tender-hearted ; readily sympathizing with his friends in their sorrows, and pitiful towards any in misery ; even where their sins had brought on them sufferings, he would never insult, but wish amendment and deliverance ; rougher means he knew were sometimes necessary, and if blessed by God to reformation, and restoring comfort, he would rejoice in it.

^a *Eph. vi. 10.*

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HE was patient, and self-denying; not set upon his own will, or way, where receding might be to better purpose; not humorous or morose, fretful or peevish; but as free from such infirmities of mind, as he was from those of the body, which are usually attendant on such an advanced age as he attained to. And to conclude this part of his character:

HE was of a publick spirit; had the interest of his country, and especially of the church of God in it, much at heart; was greatly affected with its dangers, and heartily concern'd for its welfare. A glorious proof whereof, and such as should never be forgotten, was in the year of his *Maioralty*, 1701. when his hearty zeal for the protestant interest exerted it self in an uncommon degree. He had the courage and resolution at that time to propose an *Address* from the *Common Council* to the *King*, tho' much opposed therein by the majority of his brethren

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threm of the bench. The design and purport of the *Address* was, to signify their resolution and readiness to stand by his Majesty, in opposition to *France* and the *Pretender*, whom the *French* monarch had lately caused to be proclaimed King of *Great Britain*. By his great pains and prudence he surmounted all the embarrassments, that the adversaries of this affair threw in his way, and carried his point with remarkable success. This *Address* was transmitted to King *William* then beyond the seas; forming, and guiding, and uniting the counsels of the protestant world; and by his power and interest rescuing and sustaining the liberties of *Europe*. When this noble resolution of the city of *London* was publickly known, it animated the affairs of the King, and gave new life to his interest both abroad and at home. A considerable person, then living, complimented Sir *Thomas Abney* on this

occasiⁿ;

occasion; assuring him, he had done more service to the King, than if he had given him ten thousand pounds, or raised him a million of money.

THIS leading example of *London*, under the conduct of their chief magistrate, greatly spirited the whole nation; and was follow'd by *Addresses* of like tendency from most of the corporations in it. Whereupon the King soon dissolv'd the parliament, and resolved to have the sense of his people upon the present juncture of affairs expressed in their choice of a new one, as he told them, in that admirable last *Speech* of his, *Dec. 31. 1701.* This parliament happily attain'd the ends, which this excellent monarch design'd; for they quickly form'd an act for the abjuration of the Pretender, and the further establishment of the protestant succession to the throne. This law had the royal assent but the day before the King died,

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died, and he left it as his best *legacy* to the nation. By this means was the crown secured to that *illustrious Family*, which now so gloriously wears it. For tho' it was declared by the foregoing parliament, to belong to the house of *Brunswick*; yet, in the apprehension of wise and thoughtful men, it stood upon too feeble and hazardous a foot, till it was guarded and secured by a subsequent law against all opposers. And may it ever continue and flourish in that *august* and *royal House*, for the security of the religion and liberties of the posterity of those, who had so honourable an hand in placing and establishing it there. It hath been thought proper this matter should be related at large, not only as a signal service done by Sir *THOMAS* to the protestant cause and interest, wherein himself took great and special satisfaction; but to observe to the world, how far our present happy

py circumstances are owing to the conduct and zeal of a protestant dissenter, and how little serviceable a law would be, that should utterly exclude such from all places of power and trust; as in a dangerous part of the next reign came pretty near to be the case. Which leads to another instance of Sir THOMAS's conduct, of no small advantage for securing the protestant succession.

THE affairs of the nation had but a gloomy aspect, when every person that was found worshiping in any other congregation, than those of the establish'd church, was utterly excluded from all places of trust or profit.

‘T WAS one of the greatest trials of Sir THOMAS's life, how he should behave himself upon the passing of that law; whether he should quit all his stations of public usefulness, for holding communion with protestant dissenters in their church assemblies, as hitherto he

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had done; or continue in those burdensome offices, by confining himself to that private family worship, which even that severe law allowed. He made frequent and serious addresses to God for direction in so important an affair, and advised with his nearest and best relatives and friends; and at last, partly by the pressing instances of several persons of distinction of our own nation, but chiefly by the repeated applications of the Resident of *Brunswick*, who vigorously represented to him, how far the interest of his master might depend upon his continuance in his post (not without strong assurances at the same time of endeavours for relief, whenever the protestant succession in his master's house should take place) he was prevailed on to continue in his office, and content himself for a time with that restrained way of worship, which the law allowed.

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HE indured this restraint (tho' not without a pious grief) for seven years ; that he might be capable of serving his country, and securing the interest of his present Majesty King *GEORGE*. During this time he made several remonstrances to some of the ministers of state, upon the head of this heavy burden ; but was still importun'd and encourag'd, by assurances of help in time, to hold on waiting, till a proper season of relief should come. In this hope he prevailed on himself to continue his self-denial, till it should please God to restore him to his former liberty of worship in the way which he chose, and which such services had well deserved of the public. Nor was the King himself insensible of his merit : yet he never sought any reward of wealth or honour. 'Twas the support and joy of his soul, that his conscience bare him witness, that he sincerely designed in

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all his public managements the service of God, and of his country. And blessed be God, he happily liv'd to see those fetters broken, I mean, that penal law repealed. It was great joy to him to see the protestant dissenters freed from this and other bonds at once ; and with pleasure and thankfulness he enjoyed, and used his former freedom of worship, some years before his death.

IT may not be improper on this occasion to do just honour to Sir *John Fryar*, Bar. whose place in the court of Aldermen, and whose principles in religion, joined him almost in the same circumstances with Sir *THOMAS ABNEY*. He was influenced by the same motives to continue in his place, and since that restraint was removed, he hath honourably pass'd thro' the supreme office in the city, wherein he has established his character of a wise and vigilant magistrate, and given fresh reputation to the dissenting interest.

SECT.



SECT. III *Of his domestic conduct.*

I N his domestic relation much might be said to his honour. His entrance into it, and managements in it, were all pious, prudent, and regular. When he was some years above thirty, he thought proper to enter into the marriage state; and proposed himself for that purpose to a younger daughter of the reverend Mr. *Joseph Caryl*, a person of a virtuous and genteel education, and of serious piety, and real worth. Indeed in this important affair, as there is reason to believe, religion chiefly govern'd his choice; for he well knew that must be the great foundation of true comfort, and of every blessing. Tho' he was of years sufficient for choice, yet in a matter of such

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a nature and moment, he would not proceed without the advice and approbation of his father. He wrote to him therefore hereupon in the most dutiful manner that could be, and obtained his hearty consent. With her he liv'd a very happy and comfortable life above twenty years, and had by her seven children. The last that survived was a son, who grew up to manhood, and was a gentleman of very promising hopes; but it pleas'd God to call him away by death, as he had done all the others. The mother and children lie all buried in the parish church of St. Peter's, *Cornhill*.

IN the year 1700. he married his second wife, Mrs. *Mary Gunston*, eldest daughter of that worthy citizen, Mr. *John Gunston* of *Stoke-Newington*, of equal virtues with his former; so that under much disparity of years, a most happy unanimity and entire affection, rather with increase than any abatement, was

of Sir THOMAS ABNEY. 55

was on both hands maintained to the last ; which might justly render them most imitable patterns in a social state, as they had been in single life.

THIS second marriage was blest with one son, and three daughters ; the son was a child of a very uncommon measure of understanding ; and thro' the care of his instructors had attained such an acquaintance with the scriptures, and manifested such a pious turn of mind, as was much beyond his years. But God saw fit to remove him, to the great grief of his dear relatives, when he was little more than six years old.

THE daughters are all yet living, and give a hopeful prospect of being great comforts to their surviving parent, and blessings to the world.

IF we consider the deceased as a father, he was ever careful and tender of his children, carrying no such distance as to discourage them, and yet sufficiently guarding paren-

tal

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tal honour and authority from contempt. His chief concern was for the cultivation of their minds, not neglecting to furnish them with the means of any other accomplishments that are truly ornamental, and fit for their age and circumstances. It was no small pleasure to him to observe, that they did not affect improper liberties, nor hanker after the vanities and excesses, to which the present age gives too much indulgence; and on this account he was encouraged to gratify them the more, in every thing that might tend to their real improvement and innocent delight.

TOWARDS his servants he was just and equal; not only requiring work, but affording them all fit encouragement and help; remembering himself also had a master in heaven^a. Like holy David: *His eye was upon the good, that they should serve him:* and such had his special favour. If

^a *Coh. iv. 1.*

any

any were otherwise, they must mend, or leave his service: *The deceitful and wicked should not tarry in his sight, but the faithful should dwell with him*^a. It is the just and pertinent observation of a grave and pious person, who liv'd some years in the family, That the good resolutions of holy *David* in that *Psalm* were as fully exemplified in the conduct of Sir THOMAS ABNEY, as in any one he ever knew.

For holy order and government, and exercises of religion, his house was a church. Here were every day the *morning and evening sacrifices* of prayer and praise, and reading the holy scriptures, with some proper help many times to understand and profit by them.

THE Lord's day he strictly observed and sanctified. God was here solemnly sought, and worshiped, both before and after the family's attendance on public ordinances.

^a *Psalm* ci. 6, 7.

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Repeating sermons, or reading good books, instructing the household, and singing the praises of God together, were much of the sacred imployment of this holy day ; variety and brevity making all not burdensom, but pleasant, and leaving room for closet devotion, as well as for intervening works of necessity and mercy. Any coming here with a serious tincture of mind would be ready to say : *Surely this is the house of God, this is the gate of heaven^a.*

AND beside the ordinary and stated services of religion, occasional calls and seasons for worship were here also much regarded. In signal family mercies, and afflictions, in going journies, undertaking or accomplishing any matters of greater moment, God was especially own'd by prayer and praise ; the help of ministers being often call'd in upon such occasions.

Gen. xxviii. 17.

THRO'

THRO' the whole course of his life he was *priest* in his own family, excepting when a minister happen'd to be present, or any such sojourn'd with him. His constant practice was to lead the household in the acts of worship, and to offer their addresses to God; which he did with great seriousness of thought, and warmth of affection.

THE word of God being constantly read before prayer in the family, he chose to do that also himself, unless for a few of the last years of his life, wherein he thought fit to put that part upon his children. But as to the sermons that were read in the evening of the *Lord's day*, he took that upon himself, and held that course to the time of his last sickness and death. And those who resided in his house know with what affection he performed that work, how often he hath been melted into tears, so that he could scarce proceed without a pause.

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IN his addresses to God in the family 'tis justly believed he had much of divine assistance, being observed to be more ready and fluent of speech in those duties, than on other occasions of life. It hath also been remark'd, that when he had just come from the necessary business and affairs of his station, it was still with such composure of spirit, that he was ever in a frame for the exercises of religion, and gave reason from thence to conclude, that *he walk'd with God all the day long.*



SECT. IV. *Of his civil life and Magistracy.*



IN his civil capacities, and carriage abroad, all was with much decency and acceptance. His good temper, and great integrity, render'd him much valued

valued and respected in the city. In the year 1693. he was elected *Sheriff of London and Middlesex*; which trust he executed so honourably and faithfully, that before his year expired he was chosen *Alderman of Vintry ward*, and receiv'd also the honour of Knighthood from his Majesty King *William*. And in the year 1700. he was chosen *Lord Mayor*, some years before his turn. In all these posts his conduct was so just and prudent, and generally approved, that the next year the citizens chose him one of their *Representatives in parliament*, as the greatest mark of their confidence and esteem they could give him. This was the parliament, to the calling whereof, 'tis supposed, his conduct in his *Mayoralty* had so much influence: in which he had afterward the honour to represent the capital city.

IN his private station, and way of life, he never affected pomp or

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gaiety, or numerous attendants, nor would he use them ; but yet in public posts, where the honour of magistracy required it, none was more generous, or magnificent.

IN the *Commission of the Peace*, as in all his other public trusts, he plainly discovered, that he was not govern'd by gain, nor any sinister or selfish views ; but that usefulness, and doing good in the world was his aim.

HE was always very zealous for the cause of liberty, in opposition to illegal and arbitrary power ; and of Justice, against oppression and all manner of persecution.

HE would never bear hard upon any ; but was always ready to succour and help the injured, and such as were born upon by others.

HE was very patient in hearing the numerous causes which were brought before him ; and just in his determinations concerning 'em, so far as came within his sphere.

HE

He encouraged and countenanced all regular endeavours for the reformation of manners, and would neither deny nor delay bringing obstinate offenders in that kind to justice; yet in petty contentions, wherein the peace and welfare of the public were little or nothing concerned, he would persuade the parties, and many times with good success, to make up their differences among themselves.

He was very faithful and diligent in attending to, and filling up the duties of every post, into which he was chosen, and which he had accepted, even to the injury of his health many times, and diverse other inconveniences in reference to his own private affairs.

His probity, justice, and goodness were in so high account among his fellow citizens, that they gave him various marks of their esteem, besides those which have been mentioned.

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As he had been always zealous to promote the nation's best interest, and to uphold public credit; so he was an early promoter of the *Bank of England*, that constant fund and support of national credit; and for many years before he died, was of the number of those, who had the direction and management of it.

He was likewise chosen *President* of St. *Thomas's Hospital* in *Southwark*, built and endow'd for the relief of the sick, whose poverty made them objects of charity: and he continued in that presidency all the latter years of his life.

He surviv'd all his senior brethren in the court of *Aldermen*, and attained the venerable title of *Father of the City*, and as such was honoured by the citizens. Nor have there wanted instances of that honourable bench, who, altho' perhaps of different principles in some matters relating both to civil and religious liberty,

liberty, yet paid so high regard to Sir THOMAS ABNEY's conduct and real worth, that they profess'd to make him their pattern, when they were chosen to the Mayoralty, which he had passed thro' with so general applause.

HE never acted with violence, or intemperate zeal; but shewed great humanity and good will to all persons, even where he could not befriend their cause, but discountenance and oppose that to the uttermost.

NEVER did a magistrate more justly obtain universal esteem. Many of those who scarcely agreed in any thing else, yet agreed in this: to pay great honour to Sir *Thomas*'s known virtue and unspotted character.





SECT. V. *Of his behaviour in the Church of God.*



HEN he came to maturity of judgment, he well consider'd the obligation to recognize his baptismal covenant, and enter into full communion with the church, for the use and enjoyment of all Christ's appointments.

HE was of a catholic spirit, and lov'd all true christians rightly *holding Christ the head*^a. Yet among particular churches he took some to be more conformed to scripture rule, than others, and more fitted thereby for spiritual edification; such he believed those of the protestant dissenters generally to be, and therefore joined himself with one of them, for ordinary and sta-

^a *Col. ii. 19,*

ted worship, *viz.* that which was then under the pastoral care of the reverend Dr. *Jacomb*; and after his decease, of that excellent person, and great divine, Mr. *John Howe*. Of this religious society he continued a most valued member and ornament, till call'd by God to that infinitely more happy and perfect one above.

HE was a most serious and constant attender on the sacred ordinances, taking notes of the sermons which he heard, for the use of himself and his family. Some of these taken long ago in short-hand, from the mouth of those his much valued pastors before mentioned, and of others, he would often review; and many of his hours of retirement were employ'd this way, especially in those latter years of restraint from publick worship, by the penal law before spoken of.

THIS practice indeed offollowing the preacher with the pen is now left off by many, on pretence of

K 2 disadvan-

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disadvantage to the memory, and affections; but whether the disuse arise not from other causes, and be not more prejudicial, may not be unfit for an impartial inquiry.

THO' the ordinary and stated communion of the deceased was, as hath been signified, in the way of the protestant dissenters; yet he was far from censuring others, whose liberty of judging for themselves he would no more have infringed, than he would his own.

Occasional communion also with the establish'd church he accounted lawful, and all along practised it, when expressing his charity, or holding a capacity for any considerable service made it necessary. And those of that communion, whether clergy or laity, whom he saw to be sober and pious, he as truly respected, as he did those of his own. He was indeed an hearty lover of all ministers, of whatsoever denomination, whom he saw, or heard,

heard, to be serious and diligent in pursuing the great business of their function, and who carried it becoming their character. They were welcome to his house and table, and entertain'd with sincere regards. His principle in the point of occasional conformity was much the same, with that described and defended in the book mention'd here below^a.

ALL the ministrations of the Gospel were his delight, he liv'd daily on the great truths, and in the practice of the duties of it, to his comfort here, and his salvation in the other world, in which he is now happy.

^a Dr. Calamy's abridgment of Mr. Baxter's life. Vol. I. p. 285, —293. and Mr. How's letter there, p. 579.



SECT. VI. *Of his sickness and death.*

THE fever which seiz'd him, did not at all amaze or terrify him; he had learned to die, before he was called to it.

When

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When his disease grew somewhat threatening, and a christian friend enquired about his hope, as to a better world : he expressed his trust in the mercy of God thro' Christ, and said, he had comfortable hope in his love ; telling him also, that he had sometimes enjoy'd such views of the heavenly glory thro' faith, as made him even wish to die, that he might be possessed of it.

WHEN the said friend said to him : SIR, we hope you have no temptation, or darkness upon your spirit : he answered, He thanked God he had not ; but added, how it might be with him in the dying hour, he could not tell, yet hoped that God would be with him therein also.

WHEN some ministers were met to seek God on his account, being askt, what his special desires were ? he said : that God would give him patience and submission to his will, and preparedness for it, whether it should be life or death. Which desires

fires seem'd clearly to be answer'd, in that resignation to the divine pleasure, which he shew'd to the last.

WHEN afterwards he was told, they had been praying for his life, and that they hoped God would answer their request: he said, he hoped God would answer prayer: but, lest he should be thought desirous of life, he added: but God does not always answer prayer in the way which we may think will be best; but that he hoped God would answer it, as himself should know would be best for him.

HE appeared often in his sickness to be lifting up his heart to God; and with a most calm and composed spirit went on toward death, as he had done thro' all the stages of life. Serenity and peace, humility and undissembled religion ran as a golden thread thro' his whole course.

ON enquiries concerning his soul, he still expressed good hope thro' grace of an happy eternity.

ON

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ON the *Lord's day* morning before his death, he prayed for himself, like one departing out of this life; and for his family, like one that was leaving it.

IN the afternoon, his fever rising high, his thoughts were less connected; yet something devout and heavenly appear'd still in them. He often mention'd Christ, calling on him: *Blessed redeemer! glorious redeemer!* with other the like expressions. The labour of his thoughts and tongue was continually about divine things, as tho' he was praying in his family, or reading a sermon to 'em, according to his constant practice in the evening of every *Lord's day*. So far did the power of divine grace, and the inward springs of habitual piety work in his soul, and break thro' all the disorders of animal life!

ON *Tuesday* morning, *February 6.* when his beloved and faithful friend, who often ministred in his fa-

mily in holy things, had commend-ed his soul to God in his last mo-ments ; he signified, that he had both attended to, and understood what had been spoken.

A T noon that day the fever rose with fatal violence, and at a little af-ter nine at night prevail'd over na-ture ; yet without agonies, or vehe-ment emotions, he quietly fell asleep in the Lord. *And those which sleep in Jesus, we know for our comfort, God will bring with him^a.*

THUS died this excellent person, to whom may well be applied that of the Psalmist : *Mark the perfect man, and behold the upright, for the end of that man is peace^b.*

To conclude : Should his cha-racter be sum'd up, I know not how it can be more justly done, than one long and throughly acquainted with him thus gives it.

^a 1 Cor. xv. 18. 1 Theſſ. iii. 14.

^b Ps. xxxvii. 37.

74 *Memoirs of the LIFE &c.*

“ As a christian, he was one that
“ made the holy scriptures the only
“ rule of his faith, and life; and
“ kept as near to 'em in both, as
“ most good men have done.

“ As a magistrate, he was one that
“ feared God, and hated covetous-
“ ness; who punish'd the guilty for
“ the safety of the innocent, and
“ with desire and wish of the a-
“ mendment of the criminal.

“ As a husband, he was tender
“ and affectionate:

“ As a father, loving and kind:
“ As a master, not peevish or
“ fretful, but easy to be appeas'd;
“ readier to overlook faults, than
“ quick to espy them:

“ As a friend, ready and sincere.
“ And, in a word, he hath left
“ scarce any better, and but few
“ equals.

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AN

75

A N E L E G I A C O D E

Written in the form of a

Soliloquy or Mourning Meditation

At the DEATH of

Sir Thomas Abney, Knt

A N D

A L D E R M A N of *London*,

Who departed *February 6. 1722.* in the 83^d
Year of his Age.

In Two P A R T S.

By I. WATTS.

*Quis desiderio sit pudor aut modus
Tam charti Capitis? præcipe lugubres
Cantus, Melpomene.
Ergo ABNEIUM perpetuus sopor
Urget? Cui Pudor & Justitiae soror
Incorrupta Fides, nudaque Veritas,
Quando ullum invenient parem? Hor.*

Printed for JOHN CLARK. 1722.

MA
EGO SUM





TO THE
Lady ABNEY.

MADAM,



OUR grief is great and just. It is not in the power of verse to charm it: Your comforts must arise from a diviner spring. My residence in your Family hath made me a witness to the lustre of Sir THOMAS ABNEY's character, and to the years of your felicity; and I bear a sensible share in all the sorrows that are shed on his tomb.

The Nation mourns a good man lost from the midst of us, a publick blessing vanish't from the earth. The City mourns the loss of a most excellent magistrate, a sure friend to virtue, and a guardian to the publick peace. The Church of Christ mourns a beautiful pillar taken from the support and ornament of

DEDICATION.

of the temple. All these are publick sorrows ; but your loss, MADAM, carries a pain in it, that must be unknown to all but such as knew the domestick virtues of the deceased.

Those who have the honour of your Ladiship's acquaintance can tell whence you derive your daily consolations, even from that world where your departed relative drinks them at the fountain head. O may those streams descend in full measure hourly and refresh your self and your mourning house !

But if a verse cannot give comfort to the living, yet it may do honour to the dead : and 'tis for this reason that your Ladiship desires a verse to attend these few memorials of Sir THOMAS ABNEY's life. His modesty hath concealed a thousand things from the world which might have stood as witnesses of his piety and goodness ; but he thought it sufficient that his record was on high. Yet your unfeigned love follows him to the grave, and would do every thing that might adorn his name and memory. Since you have call'd me to this piece of service, the obligations that your Ladiship hath laid upon me are strong enough to summon up my youthful powers and talents, even when I look upon them as buried and almost forgotten.

Besides,

DEDICATION.

Besides, MADAM, there are some occurrences that can of themselves rouze the muse from the deepest sleep. Poesy is not always under the command of the will. As there have been occasions heretofore when I have wished to write, but the imagination has refused to attend the wish; so there are seasons when verse comes almost without a call, and the will might resist in vain. A few such seasons have I met with in the course of my life, and some of them have found me even in the chambers of death. When I have spent days in the midst of mourning, and the whole soul hath been tuned to sorrow, the harp hath sounded of its own accord, and awaken'd all the doleful strings. Such was the hour when your dear and honoured brother Mr. THOMAS GUNSTON departed this life; and such is the present providence. Uncommon worth forsaking our world strikes all the powers of nature with sentiments of honour and grief, and the hand and the heart consent to raise a monument of love and sorrow.

Accept then, Honour'd MADAM, these lines of Elegy, as a sincere pledge of the greatest veneration which my heart pays to the memory of Sir THOMAS ABNEY. How far soever the verse may fall below the theme, yet now it must always live, since it is join'd



to

DEDICATION.

to these Memoirs, and attach'd to a Character that cannot die. And while succeeding ages shall read the honours due to the deceased, let them know also the gratitude I pay to your Ladiship for the signal benefits of many years, confer'd on

Your LADISHIP'S

Most obliged, and

Obedient Servant,

I. WATTS.



AT



91

AT THE funerall
DEATH of that Excellent Man

Sir THOMAS ABNEY,

A
SOLILOQUY,
OR

Mourning VI
Meditation.

PART I.

His private Life.

I.

ABNEY expires. A general groan
Sounds through the house. How
must a friend behave

Where death and grief have rais'd their
throne,

And the sad chambers seem th' apartments of
the grave?

M

II. Shall

82 *An ELEGIAC ODE*

II.

Shall I appear amongst the chief
Of Mourners, wailing o'er the dear Deceast?

Or must I seek to charm their grief,
And in distress of soul to comfort the di-
strest?

III.

I mourn by turns, and comfort too:
He that can feel, can ease another's smart.

The drops of sympathetic woe
Convey the heavenly cordial warmer to the
heart.

IV.

We mourn a thousand joys deceast,
We name the *Husband* with a mournful
tongue;

He, when the powers of life decreas'd,
Felt the diviner flames of love for ever young.

V.

Thrice happy man! Thrice happy pair!
If love could bid approaching death remove,
The painful name of *Widow* here
Had ever been unknown. But death is deaf
to love.

VI. ALBINA

VI.

* ALBINA mourns, she mourns alone,
Her grief unrival'd in a house of tears,
The partner of her soul is gone,
Who doubled all her joys, and half sustain'd
her cares.

VII.

See the fair *Offspring* of the dead,
With their young griefs *Albina* they inclose,
Beside the *Father's* dying bed ;
And as her woes increase, their love and duty
grows.

VIII.

The *Children* feel the *Mother's* pain,
Down their pale cheeks the trickling for-
rows roll ;
The *Mother* sees and weeps again,
With all the tender passions struggling in her
soul.

IX.

The tender passions reign and spread
Thro' the whole house, and to the courts de-
scend :

We mourn the best of *Brothers* dead :
We mourn the kindest *Master*, and the firm-
est *Friend*.

* The Lady ABNEY.

84 *An ELEGIAC ODE*

X.

We mourn ; but not as wretches do,
Where vicious lives all hope in death destroy :
A falling tear is nature's due ;
But hope climbs high, and borders on celestial
joy.

XI.

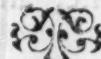
There sits the late departed *Saint* ;
There dwells the *Husband, Father, Brother,*
Friend :

Then let us cease the sore complaint,
Or mingled with our groans let notes of praise
ascend.

XII.

Great God, to thee we raise our song,
Thine were the graces that inricht his mind ;
We bless thee, that he shone so long,
And left so fair a track of pious life behind.

Justum & tenacem propositi virum, &c.
Hac arte — Enixus arces attigit igneas. Hor.



PART



PART II.

His public character and death.

I.

 UT can domestic sorrow shew
A nation's loss? Can private tears
suffice
To mourn the *Saint* and *Ruler* too,
Great names, so rarely join'd below the bliss-
ful skies?

II.

Could ABNEY in our world be born,
Could ABNEY live, and not *Britannia* smile?
Or die, and not *Britannia* mourn^a,
When such ethereal worth left our degenerate
isle?

III.

Twas heavenly wisdom, zeal divine,
Taught him the balance and the sword to
hold:

His looks with sacred justice shine,
Beyond the scarlet honours, or the wreathen
gold.

IV.

Truth, freedom, courage, prudence stood
Attending, when he fill'd the solemn chair:

^a *Cunctis ille bonis flebilis occidit.* Hor.

He

86 An ELEGIAC ODE

He knew no friendships, birth, nor
blood,
Nor wealth, nor gay attire, when criminals
were there ^a.

V.

He sign'd their doom with steady hand ;
Yet drops of pity from his eye-lids roll :
^b He punish'd to reform the land,
With terror on his brow, and mercy in his
soul.

VI.

His tongue was much unskill'd to chide ;
Soft were his lips, and all his language sweet :
His soul disdain'd the airs of pride,
Yet love and reverence greet him thro' the
crouded street.

VII.

God-like he liv'd and acted here,
Moving unseen, and still sublimely great ;
Yet when his country claim'd his care,
Descending he appear'd, and bore the pomp
of state.

— *Est animus tibi
Rerumq; prudens, & secundis
Temporibus, dubiusque rectus;
Vindex avara fraudis, & abstinentis
Ducentis ad se cuncta pecunie.*
— *Bonus atq; fidus
Iudex honestum preulit utili, &*

*Rejecit alto dona nocentium
Vultu. — Hor.
Qui queris Pater urbium
Subscribi statuis, indomitam
audeat
Refrenare licentiam,
Cades, & rabiem tollere ci-
vium. — Hor.*

VIII. He

VIII.

He more than once oblig'd the throne,
And sav'd the nation ; yet he shun'd the fame,
Careless to make his merit known.
The *Christian* hath enough that heaven re-
cords his name.

IX.

His humble soul convers'd on high ;
Heaven was his hope, his rest, his native
home :
His treasures lay above the skie ;
Much he possest on earth, but more in worlds
to come.

X.

With silent steps he trac'd the way
To the fair courts of light, his wish'd abode ;
Nor would he ask a moment's stay,
Nor make the convoy wait, that call'd his soul
to God.

XI.

See the good man with head reclin'd,
And peaceful heart, resigns his precious
breath :
No guilty thoughts oppress his mind ;
Calm and serene his life, serene and calm
his death.

XII.

Laden with honours and with years,
His vigorous virtue shot a youthful ray ;
And while he ends his race, appears
Bright as the setting sun of a long cloud-
less day.

XIII.

Spent with the toil of busie hours,
Nature retir'd, and life sunk down to sleep :
Come, dress the bed with fadeless flow-
ers,
Come, Angels, round his tomb immortal vi-
gils keep.

XIV.

The heart of every *Briton* rears
A Monument to *ABNEY*'s spotless fame :
The pencil faints, the muse despairs ;
His country's grief and love must eternise his
Name.

Sic cecinit mærens,
Inter mærores domesticos,
Et patriæ sue luctus.

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I. WATTS.